

A
S E R M O N

Preached at

St. Mary Le Bow,

ON

Whitsunday, May xxxi. 1691.

AT THE

C O N S E C R A T I O N

Of the Most Reverend Father in God

J O H N

Lord Archbishop of CANTERBURY,

And Primate of all England.

By R. A. BARKER, Chaplain to the Archbishop
of Canterbury, and Fellow of Gonvil and Caius
Colledge in Cambridge.

LONDON, Printed for James Adamson at the
Angel and Crown in S. Paul's Church-Yard. 1691.

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T O T H E

Most Reverend Father in God,

J O H N

Lord Archbishop of CANTERBURY.

MY LORD,

THAT your Grace was pleased kindly to Accept this my Mean Performance at your Consecration, was, I do believe, for the Plainness and Sincerity of it, which I always knew to be most Acceptable to you; and what you would chuse to
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*Countenance in the Clergy, rather than any
thing of Panegyrick, which might perhaps
have been expected on such an Occasion. And
therefore I shall only beg your Acceptance,
of these my first Fruits; as a Hearty Acknow-
ledgment of those great Favours, which for
many Years together you have Vouchsafed to*

Your Grace's,

Most Humble,

And most Faithful Servant,

R A. BARKER.

A Con-

A Consecration Sermon, &c.

St. JOHN, xxi. 17.

He said unto him the third time, Simon, Son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. He saith unto him, Feed my Sheep.

THESE Words are part of the Gospel, for this great occasion; in which that our Saviour should no less than three times put this searching Question to St. Peter, argues something in it very remarkable, both with respect to him, and all other the Bishops and Pastors of his Flock. With respect to St. Peter, we may consider our Saviour applying himself to

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him, rather than to any of the rest, his putting the Question to him three times, his calling him *Simon Son of Jonas*, and from thence gather (as many of the Ancient Fathers do) that all this was to restore him to his former Office and Dignity, from which he had fallen, by denying his Master thrice, and so no new Priviledge, nor enlargement of his Power ; for had *St. Peter* thus understood it, would he have been grieved at our Saviour's so often insisting on it ? They that would have this the meaning of it, think they cannot hear of it, or make others hear of it too often.

Let others find out, if they can, the height of Power and Dominion given to *St. Peter* here, over all, even the Apostles themselves ; it will be a more safe and comfortable Employment for us, to joyn in the Heavenly Rejoycing, which *St. Peter's* Repentance did occasion, and to admire the goodness of our Lord, his tender Pity and Compassion, his readiness to forgive and receive into Favour this straying Sheep ; and from thence learn to do the like towards others. See how wisely our Saviour prevents any ill use, which might have been made of
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St. Peter's Fall, that it might not lessen him among the Apostles, that it might not undermine the effect of his Preaching: That he that was of a fierce and warm Temper, might from himself learn, how to pity and treat others in their Faylings. And lastly, to teach us all, Candour in our Censures, Prudence in our Judgings, Charity in our Hopes and Expectations, after Slips and Faylings; and to be as ready to observe Men's Repentance, as their Faults; Men's Usefulness, as their Miscarriages. Our Saviour could remember his Weeping, more than his Denial; and is more earnest in publishing his Love, than his Fear. Oh merciful Saviour, who art more strict to mark what we do well, than what we do amiss! And canst so remember our Miscarriages, as to make them the happy occasion of our greater Love, Inspire us with this Wisdom, Increase this Love in us

Before I treat of the Duty it self, give me leave to observe, with what great Care and Caution, our Saviour commits this great Charge unto him; how strictly he examines, how narrowly he pryes into his very Soul; not that he wanted St. Peter's judgment of

himself ; for he knew him better than he did himself ; but to teach us with what wariness and strictness, Persons are to be admitted unto this great Work : Altho' we cannot know their Hearts, we may know their Lives ; tho' we cannot see, we may require them to declare, with what Mind and Affection they undertook this Office ; Whether they find themselves moved by the Holy Ghost ; Whether they act sincerely and honestly, their Consciences bearing them Witness in the Holy Ghost : That not meerly for any secular Ends or Preferments, which the *Catechismus ad Parochios* will tell them is Sacrilege ; but out of pure love unto their great Master, and an holy desire to do him service in the feeding of his Sheep.

In treating of which, I shall chiefly have Respect to our great Apostle St. *Peter*, and, from his Writings and Example, endeavour with all plainness, to recommend this great and seasonable Duty ; and I could wish with all my Heart, that they who most admire him, would spend their pains in learning this Duty from him, rather than inforcing such Powers and Priviledges upon him,

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as do null the great design both of his Life and Doctrin.

And so I come to consider the main Design of these words, and in them, First, the Duty it self, Feeding Christ's Sheep: And then, Secondly, our love to Christ, as the Ground and Foundation, the Guide and Measure of it.

I begin with the first of these, the Trust and Charge of Feeding Christ's Sheep, which I shall a little enlarge upon, because it hath been most shamefully mistaken, abused and neglected; and when we have a fair Prospect of the Duty, it will, I believe, set us in a right Way, and be no small advantage in setting forth our Love to Christ, as the surest Ground and Measure of it.

And here I shall not Criticize upon the Words, which have made such a noise in the World, *Προvidεν* & *Βίσην*, because they are promiscuously used in this place; and that which others have insisted most upon, used but once, and the other twice; nor shall I nicely press the Metaphor of Shepherd and Sheep, but rather consider the general design of it, from the care and watchfulness of a Shepherd, in preserving, nourishing

shing and improving his Flock, to infer the like in every one that loveth the Lord Jesus, and is intrusted with his Sheep, that they may be treated as his Sheep, and fitted for his Service; which may be done these three ways; by providing them with convenient Food, by watching over them, and being examples to them.

First by providing them with convenient Food, such as will be sure to nourish and do them good, which in *St. Peter's* judgment, is the sincere Milk of the Word; that Word, which by the Gospel is preached unto us, that is, the Holy Scriptures; that most sure Word of Prophecy, unto which we shall do well, if in all our Preaching we take exactest heed, as unto that Light which is to shine into all the dark corners of our Souls, that Christ's Sheep may hear his voice, and not others, that they may know him, and follow him. Should not Christ's Sheep know the mind of Christ, and be instructed in the Words of the Lord Jesus Christ, as *Titus* and the first Christians were taught that sound Doctrin, that Edifying which is in Faith, that *Depositum* which he committed

mitted to his Church? And can we better express our love to our Lord or his Sheep, than by giving them the Food which he hath appointed for them, that sanctifying Word, which is able to make them perfect and save their Souls?

And shall any be such Stewards of God's Grace, as to hoard up this in a Napkin, as too luscious and over-light Nourishment for Sheep? Give them some latter Traditions, some Pictures or Legends, which may keep them Humble and Ignorant: Better be lean than wander, better starved than lost; the Hireling may think so, because he is to have the Fleece of such as die alone; but the good Shepherd whose own the Sheep are, knows very well that Sheep are more apt to wander, through want of Food than through Plenty, and he knows better how to prevent surfeiting than by starving, can easilier teach Humility, than see so many perish for want of Knowledge; can there be a greater Error, than to part with our Scriptures for fear of Error; and because some wrest them, must others not see them? Because the Lambs suck, must the Sheep
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do so too? Good God, that such Nonsense should pass for Reasoning! that Christ's Sheep should have such Shepherds!

But secondly, to feed doth include an Holy Zeal and concern for them to preserve and secure them, as much as may be, both from Sin and Error; to watch for their Souls, as they that must give an Account of them to the great Shepherd; not suffering them to fall into the Hands of such (and such there are) who if they get them into their Hands, will, as St. Peter fore warns us, make Merchandize of them through Covetousness and fained Words, 2 Pet. 2. 3. such False Prophets, such Damnable Heresies did he foresee were coming into the World. And therefore he explains Feeding the Flock which is among you, by taking the over-sight thereof, being acquainted with the State and Condition of their Flocks, their Dangers and Temptations, their Capacities and Circumstances; that so their Preachings and Instructions, their Care and Inspection may reach them, and come home to them; may be suited to their several conditions and present wants:

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The good Shepherd is as much concerned to fold his Sheep safely, as to provide them with Plenty; to preserve them Sound, as Fat; to take care of the Sick and Weak, to recover the Lost and Wandering: For which purposes he hath his Tarr and his Crook, the Spirit of Meekness and a Rod of Power; Power to Rebuke, to Censure, to Exclude, for their own good, and for the good of the rest: St. Peter knew how to treat a dissembling *Ananias*.

Thus Feeding doth comprehend all that Spiritual Power and Authority, which Christ left with his Church; and which would not miss of its designed Effects, if kept within its due Bounds and Measures; and such as our Apostle hath taken care to fence it in with; a due Respect to the Civil Rights and Interests of Kings, and the Governors which are Commissioned by them; such as is consistent with Modesty and Humility, that Pitty and Compassion, that unfeigned love of the Brethren, which is due to our Fellow

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Christians as they are Christ's Sheep, God's Lot and Heritage. All which Expressions, so far as I can gather from St. Peter's use of them, are a safe and good state of the Case, betwixt the Civil and Ecclesiastical Power, which hath puzelled and endangered so many Undertakers in it; some of which have felt the Weight of that Power, which they themselves have unwarrantably advanced, and understood at last, what exercising the Authority of Kings and Lording it over their Brethren did signifie, both in Christ and in St. Peter, when they so earnestly forbad them.

If Pastor do signifie sometimes Spiritual, sometimes Temporal Rulers, it is altogether as unwarrantable and unsafe from thence, to mix the Temporal with the Spiritual, as to mix the Spiritual with the Temporal; for Kings and Rulers may as justly hence make themselves Priests, as Priests make themselves Rulers and Kings: If *ἡγεμον* signified among the Grecians the Prince and chief Rulers; may every
every

every Bishop claim as great Power and Authority as ever they exercised ? Then may every Christian make himself a King or Priest, or what he will ; as he may pick up some Word or Expression, used among the Poets or better Authors, for the purpose he would have it.

But to return, Feeding doth imply in the third place, and according to our Saviour's use of it, being exemplary, and going before the Flock, according to the Custom of those Countries ; and is expressed in our Apostle , by being Examples to the Flock ; in all things shewing themselves Patterns of good Works, in Faith, in Conversation ; for a good Life is the surest Ground, the best Disposition for the Understanding of our Duty, gives the greatest Courage and Assurance in the Performance of it, adds the greatest advantage and furtherance in the Success thereof.

I say it is (First) the surest Ground and best Qualification for the Understanding the business we go about :

about: They were the Holy Men of God, faith our Apostle, who in all Ages were moved by the Holy Ghost; they that do his Will, shall know of his Doctrin: For is not our Religion a Practical Knowledge, a Doctrin of Godliness, the Work of Righteousness? And shall we separate the Knowledge, from the Practice, the Doctrin from the Godliness? That is, would we walk in the ways of God, without stirring one step? All practical Things are gained by Practice, and I am sure in nothing more than in Religion; as it doth by degrees quit us of those Prejudices and Entanglements, which debase our Understandings and Affections, clog our Inclinations, and discourage our Attempts; as it gives us the true Relish of the Ease and Pleasure of Religion; as it gives God's Spirit the Opportunity to concur and work with us.

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2ly. As it gives Courage, and Assurance, in the performance of our Duty. St. Peter stiles such an one, a *Living stone*, and doth not think himself lessened, by our Saviours comparing the practical Christian, to the house built upon the rock. He that loves Goodness, may with confidence and a good grace, recommend it; he that hates Vice, may with boldness, and *ex animo*, reprove and out-face it. How sneakingly, how coldly must that Man act, who is bound to reprove what he dearly loves, and recommend that, which he hath no relish for, no acquaintance with? Is not this acting of a Part, and turning our very Churches into Stages? If our business be Religion, for God's sake, let us be religious.

3dly. This gives the best Advantage and Furtherance, in the success of our Duty. Such believe, and are sure they speak from their Heart, and from their own Experience, which is always accompanied with life, and warmth, piercing to the very heart, and inward affections of the hearers, hath the advantage of mens Senses, as well as of their Understandings, and every where besets them, that the Righteous find such a mans Conversation, an Exhortation; and the Wicked find it a Reproof to their ways; such a Preacher cannot be silenced, when his mouth, when even his breath is stopt, he yet speaketh.

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And here give me leave to instance in one thing, as particularly exemplary in Pastors, and the chief of Pastors, and that is Patience and Constancy, Courage and Resolution, under the many sufferings and discouragements, which they are to meet with, in the discharge of their duty: Our Saviour enjoying St. Peter to feed his Sheep, immediatly adds to it, *Verily verily, I say unto thee, when thou wast young, thou girdedst thy self, and walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not*; signifying both his death, and what treatment he was to expect in the discharge of this duty. Our Saviour, who had foretold his Denial, here foretels, and by that commends and increases his Patience and Courage; and being thus converted, how doth he, both in his Practice and Preaching, endeavour to strengthen his Brethren? How stout and bold was he in his Preaching to the People, in arguing with the Magistrates, in taxing the Sanhedrim. He saw there was no standing against that stream, but with an holy Confidence and Christian Courage. He was slighted, despised, persecuted, for shewing them the way of Salvation, but against all, he was a true Rock, unshaken, unaffected with it.

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His Epistles are full of Exhortations to this indispensable Duty, full of encouragements, under these unavoidable Trials. He tells us, it is part of our Calling to suffer wrongfully, to be buffeted and reviled, to bear the greatest scoffs and slanders, the greatest indignities and persecutions, and yet for conscience towards God, to endure it all, and neither be afraid of their terror, nor yet troubled, but to be armed with the same mind that was in Christ; yea to rejoice under all this, as being thereby partakers of Christs sufferings. Was not our great Shepherd thus abused, thus stricken and smitten, and was it not thus, that he entered into his glory; and that he accomplished the saving of his Flock, and shall the Servant expect to be better treated than his Master? Shall any be such a Satan as to be far from suffering, and not to favour these things which be from God? Let us not then for these things, faint or draw back, we have a faithful Creator, who hath the charge of our Souls, we have the promise of his Spirit to rest upon us, to support and comfort us, and we have this assurance, that when his glory shall be revealed, we shall be glad with exceeding joy.

These Considerations carried on our Apostle, in the many years service which he did the Church, and he was so far from shrinking under his Persecutions, that he rather affected the aggravation of them in his

desires, as we are told, to be crucified in a more disgraceful and painful posture than his Master; thus did this good Shepherd, lay down his life for his Sheep, and therein manifest that he loved Christ, and his Sheep more than life it self; for herein is Love, that a Man lay down his life for his Sheep. Would we then have an unerring proof of our Love, let us ask our selves, Can we look afflictions in the face? endure hardship and despise shame? Can we count all things loss and dung for the fellowship of Christs sufferings? if we suffer can we count it a gift? if reproached, can we think it honourable? if evil entreated, can we exult and be glad? Whilst we bear about the dying of our Lord Jesus; can we feel the life of Jesus manifested in our mortal bodies?

These are the Expressions, which he will sometimes seek of our Love, these are the instances which others will seek, and depend upon from us when there is occasion, as that which must support and encourage them to bear their shares of the afflictions of the Gospel; we must lead up in the day of tryal, we must stand against the Wolves, and the Foxes, (are we not in the midst of them?) and have we not seen the comfortable effects of our Pastors standing in the gap, the courage and deliverance which it occasioned to the whole Flock?

This

This is that found Love, which in the New Testament is joyned with Patience, and to walk in Love, is to walk so as Christ also loved us, and gave himself for us, that is such a Love as holds out under tryals and sufferings, and neither waxeth cold, nor remitteth; which elsewhere is made the highest pitch and perfection of our Love. Herein is our Love made perfect, that we have boldness in the day of Judgment, that is, that we be constant, and courageous in our Profession, and Duty, notwithstanding all the attempts, and proceedings of our Adversaries, and are neither frightened at the greatness of the Work, nor dismayed at the opposition which it meets with: and so I come to the second thing I proposed, which was to consider our Love to Christ, as the Ground, and Foundation, as the Guide and Measure, of this Duty.

2. Love is indeed the affection, and disposition of the Soul, but such as is active, and vigorous, and will display it self, in proper applications, to the thing loved, so as to please and oblige it, as far as it hath opportunity: Thus to love Christ, is to keep his Commandments, that is, to do that which he delights to see done, and so this Love reaches not only all our Heart, and all our Soul, but also all our Strength.

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We must then judg of our own Love by the effects of it, and we must judg the effect of it, to be proper and genuine by the suitability, and acceptableness of them, to the persons loved, especially, where they can judg better than we can. To know then the greatness, the sincerity of a Pastours Love, is by his care of Christ's Flock, and how suitable and acceptable this is to Christ, may be gathered from Christ's love and concern for it : that he purchased it with his Blood, that his whole Life, all that he did and suffered whilst here, all that he doth now transact in Heaven, as our High Priest, our Mediator and Advocate, was and is for the purchasing, the purifying, the securing, and increasing this Flock.

3. We are then his Substitutes, carrying on his Work, and whilst we do that, we are made the Conduits, and Pipes through which his Love is transmitted unto them, the conveyancers and enlargers of his Love; and can any thing be more acceptable to him? Can we say we love him, whilst we restrain his Affections, stint his Bowels, stop the current of his Love? His Love wants nothing, to make even Him, if I may so say, and all others happy, but the diffusing and communication of it, which therefore is the greatest Service, the most acceptable Love unto him.

And since he hath made us the Instruments, and Dispensers of his Love, we then love him most, we please

please him best, when we are active, when we are successful in it, when we make his Love known unto Men, in Preaching his sincere Word; when we use that Authority, which Christ hath left us, for the edifying of his Church; when we hazard all that is dear to us, our Ease, our Credit, our Lives, that we may at any time, and by any means comply with his Will, carrying on the design of his Love.

4. The Work is great and hard indeed, but as the Apostle saith of all the Commandments, *1 Joh. v. 2.* upon this Principle of Love, they are not grievous, if we sincerely love Christ, (*ὅτι ἀγαπήσῃς* *Eph. vi. 24.* so as not to be corrupted by the baits and allurements of this World) this great, this hard Work, will be but the Labour of Love, and that we know is the gentlest, and easiest of all Labours, and in many cases cannot brook the name of Labour: for in all Love, the Spirits flowing to the Heart, make the person active and vigorous, able and willing to take pains. This Love of Christ is a most active busie Principle, always putting us in remembrance of this Duty, always stirring up the Grace of God, which was given us, by the imposition of Hands, at our entrance upon this Work, and continually pushing us on in our endeavours, and making our very endeavours both to enlarge our Strength and Love, that we shall find it a Spirit of Power, and of a ready Mind.

Love

Love must be the inward Principle of this Duty ; this Duty must be the outward expression and proof of this Love ; Love without Duty is but empty Complement, Duty without Love is but Toil and Drudgery.

5. When then, we enter upon this Work, is it not necessary, that we should do it with a solemn Profession, that we trust, we are moved by the Holy Ghost ; by this Divine Principle of Love unto Christ, and desire to serve him in it ? He that entereth not thus into the Sheepfold, but climbeth up some other way, it is to steal and to rob, and I wish such would seriously ask themselves, when they profess to be moved by the Holy Ghost, whether they do not *lie unto the Holy Ghost* ? And as this Love must be the first and great Principle of this Duty, so must it be the Guide and Measure of it, we must feed Christs Sheep out of love to them, as well as unto Christ ; with Love unfeigned, and a pure Heart fervently : For what we do to them, we do to Christ ; what Meekness, and Tenderneſs, what Bowels of Mercy and Compassion, what long Suffering and obliging Behaviour we shew to them, (and these I take to be some of the most proper expressions of Love,) are thereby done to Christ himself.

6. Can we love him, and at the same time persecute him ? Can our Bowels yearn towards him
whilst

whilst we are tearing out his very Bowels, and making havock of all his Members? Can we be kindly affectioned toward Him, and above measure mad against his Sheep? If the Sheep will not starve her Lamb, to spare us all her Milk, shall we suck her Blood? Because the Lamb cannot feed on such strong meat as the old one doth, shall we starve her? Because some go astray, must they become meat to all the Beasts of the Field? *Ezek. xxxiv. 5.* and all this out of pure Pity and Compassion? Ah weeping Crocodile! Ah ye Holy Fathers of the Inquisition!

Is this Christ's way of Feeding? Is it not that spoken of by the Prophet, as the severest threat. *Thus saith the Lord my God, Feed the flock of the slaughter; whose possessours slay them, and hold themselves not guilty: and they that sell them, say, Blessed be the Lord, for I am rich: and their own shepherds pity them not. Zach. xi. 4, 5.* If this be the Spirit of Christ, that Love which is the whole of the Gospel, the filling up, and completion of it; surely the Gospel it self, is Transubstantiated, and worser abused, than ever Christ's Body was: that Bread should be made his Body, is not so great a Prodigy, as that Cruelty, should be Love; Oppression, Mercy; Fire, Dragooning, and Devastation, should now be the Bowels of Christ, and the tender Mercies of the Gospel.

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7. But let the Extravagances of some, make us wiser, and teach us such a Love, as may preserve us from being thus beloved: let us Instruct with Meekness, Correct with Mildness, gently leading on, as the Flock is able to bear, that they who are not of our Minds, may yet partake of our Affections: they who are not in our Congregations, may yet be in our Hearts: that although we do not Convert them, we may yet Convince them: if we cannot satisfy them, we may be able to satisfy our own Consciences, both now, in the presence of Christ, and of all the World.

Feeding doth imply something more than just setting Meat before any, it is the doing it, in such a manner, as may do them most good, it is the Kindness, and the Seasonableness of an Entertainment, which doth recommend it. The Shepherd, the Parent, the Nurse, are feign to study the Palat, the Stomach, the Strength of those they are to Diet, or else they may Weaken, and Starve them with good Fare: and I have often observed, some Truths, proposed in such a manner, as have provoked the person whom they should, and might have instructed.

Would you persuade a Man of small Courage, to decline such an occasion of quarreling, by telling him, that to your knowledg he is a Coward, the Argument is the worst Provocation; and it is just
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the same, to convince a Man of Error, by calling him Heretick, and then railing against Heresie: it may well be questioned, whether this hath not made more Hereticks, than ever it Convinced.

Is not the Duty of a Pastor expressed by his beseeching, praying, obliging, winning? Such I am sure was *S. Paul's Method*. And is not the Bishop to be Patient, able to bear the Infirmities of those that are in the wrong? Is he not to behave himself with all lowliness, with long Suffering, and forbearing in Love? Are they not to please their Flocks for their good, unto Edifying, shewing all Meekness towards all Men, even them that oppose themselves, and is not Meekness a yielding Temper, a *ἡμετέχεια*. stepping back that it may more surely gain its great and main end? Must not the Bishop be one of a good Report, in Credit with his Flock, one whom they have a good Opinion of, one whom they find to love both the Truth, and them: the Truth for their sakes, and them for Christ's.

For when all is done, most Men do hear with their Affections, and there is no coming at their Understandings, but by them; we lose our labour, if we think to storm that Fort without gaining these Outworks, and seeing it is so, we must speak to Men as they are capable of hearing; perhaps it is thus on purpose; to teach us, that Love is as valuable, as ma-

my Truths, that it is the way of gaining all. Hath not God commanded us to follow the Truth in Love? hath he not resolved, that he will teach the meek his ways? that he will not accept all Knowledge, all Faith (and what can Truth it self aim at more) without Charity ?

It is not the prerogative of Truth to convince, it is but the Way, not the End, we water, but God gives the increase ; we propose, but God convinces ; we rebuke, but it is God who gives Repentance. What Pride, what Presumption then is it, for any to be angry and peevish, if so soon as they have watered, the increase doth not appear, if upon their proposing, the Person is not presently convinced, if upon their rebuking he shew no Repentance? And shall any do well to be angry in these cases? Doth not all such Passion fly in the face of God himself, who is pleased to withhold his Concurrence? either because they proceed not in his way, did not rebuke with Meekness, or because they claimed too great a share in it themselves, they must have them to be their Converts ; or lastly, because God knows better than we, when to interpose and bestow his Mercy, that the power may be of God and not of Man, that it may answer his ends, rather than theirs. I have been the longer upon this, because I do believe, that our feeding in Love, is loving of Christ, the Object different

rent, but the same Affection ; for that very Union which makes Christ to be one with them, makes our Love of them, to be our Love of Christ ; and that Feast of Love, which we are going to partake of, makes us to be one with Christ, as it unites us in Love and Good-will towards each other, whereby we being many, become one Body, one Church, the members of Christ, and of each other. To conclude all,

Suffer, I beseech you, a word of Exhortation, and let me once, twice, and a third time, inforce this Duty, that if you love Christ, that as you love Christ, that as you desire your Love may be approved, and enlarged by him, you would feed, and thus feed his Sheep, gathering the Lambs with your Arms, and carrying them in the Bosome, gently leading those that are with young, and fetching back the lost upon your Shoulders. These are the Expressions which God by his Prophet, and Christ in his Gospel are pleased to make use of, setting forth thereby their great Care and tender Concern for their Sheep ; and can you take a better Course ? Can you follow a better Pattern than to be merciful as your Heavenly Father is merciful, than to be sent, as Christ himself was, to seek and to save ? May you so faithfully discharge this great Duty, that Christ may own and bless whatsoever you do for him and his ; and the God of Peace
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who brought again from the dead, our Lord Jesus Christ, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make you perfect to do his Will, working in you that which is well pleasing in his sight, to whom be Glory for ever.
Amen.

F I N I S.

Books Printed for James Adamson.

I. **A** Defence of Diocesan Episcopacy, in answer to a Book of Mr. David Clarkson; lately published, Entitled *Primitive Episcopacy*: by Henry Maurice, D. D. Octavo.

II. Vita Reginaldi Poli, Cardinalis ac Cantuariensis Archiepiscopi; & Acta Discepcionis inter Legatos Angliæ & Galliæ in Concilio Constantiensi, de utriusq; Gentis Dignitate & Prærogativa; in Conciliorum Tomis desiderata. Libri Rarissimi, olim quidem Editi, sed paucis noti, ac nullis facile obvii. Octavo.

III. Pauli Colomessii Observationes sacræ, Editio secunda, auctior & emendatior; accedunt ejusdem Paralipomena, de Scriptoribus Ecclesiasticis, & Passio sancti Victoris Massiliensis, ab eodem emendata: Editio quarta & ultima longè auctior & emendatior. Oct.

IV. The Travels of Monsieur de Thevenot into the Levant. In three parts, viz. 1. Into Turkey. 2. Persia. 3. The East Indies. Folio.

V. Mr. Chillingworth's Book, called [*The Religion of Protestants, a safe way to Salvation*] made more generally useful by omitting Personal Contests, but inserting whatsoever concerns the common Cause of Protestants, or defends the Church of England, with an exact Table of Contents; and an Addition of some genuine Pieces of Mr. Chillingworth's never before printed, viz. against the *Infallibility* of the Roman Church, *Transubstantiation*, *Tradition*, &c. And an Account of what moved the Author to turn Papist, with his Confutation of the said Motives. Quarto.

VI. A Treatise of the Celibacy of the Clergy, wherein its Rise and Progress are Historically considered. Quarto.

VII. A Treatise proving Scripture to be the Rule of Faith; writ by Reginald Peacock, Bishop of Chichester, before the Reformation, about the year 1450.

VIII. Doubts concerning the *Roman Infallibility*. 1. Whether the Church of Rome believe it. 2. Whether Jesus Christ or his Apostles ever Recommended it. 3. Whether the Primitive Church knew, or used that way of deciding Controversies.

IX. A brief Historical Account of the Behaviour of the Jesuits and their Faction, for the first twenty five Years of Q. Elizabeths Reign; with an Epistle of W. Watson a Secular Priest; shewing how they were thought of by other Romanists of that time. Quarto.

X. A brief Examination of the present Roman Catholick Faith, contained in Pope Pius his new Creed, by the Scriptures, Ancient Fathers, and their own Modern Writers. Quarto.